THANKSGIVING SEPTIMONS. DISCOURSE BY THE PEV. HENRY WARD

Plymouth Chure's, Brooklyn, was crowded yester-des morning b', a highly intelligent audience, assem-bed to lines to the Thanksgiving discourse of the Rev. LERRY WARD BEECHER. The subject-"The The Idea of a Commonwealth"-under any circumetaces one of interest, was doubly so under Mr. Beecher's handling, and the dis our e of an hon 's duration was listened to with profound attention. We subjoin an abstract of it:

Text-Mark xid., 57: "And the common people heard hum There is a quiet and very marked implication in this declaration. It implies very strongly what is abundantly plain in history, that He was not much liked by anybody else in His day and preaching. When the Lord Christ came to his public ministry, he was an ob ject first of universal curiosity, and then to a limited extent an object of sympathy. Society was then as ruling class and the opeying class. indulgence and pleasure; and there was the mass a bottom, held to the duty of being docile, laborio the bottom, held to the duty of being docile, laborious and ureful in supplying their superiors with the mean of leisure and gratification. There were the learne classes, and, as there always is, there were the hold classes. There were the rich men of eminence, and the men of political influence. There were the respectable classes, vain of their refusement there were, in fice, only three words to include the whole population, with all these classes—upper mid ile, lower. The lower classes were the vast mass—ninety ame in the bunered. They had just such natures as all men have—just such gesoes, yearnings and the set all men have—just such desires, yearnings are tree as all men have—just such desires, yearnings are sceptiblities; but they were kept down both by the ain of the times and by its instructions, so that they ald never hip to be other than they were—the lower classes. The Lord's Priyer is a most touch r classes
tune of the condition of the masses, and if
world be regarded, it is not far from the a
Christ taught there to express the sum of t
by 'Give us this day our early bread." was rin ply bread. The nasses of men stood on the cole of thistonee. Their whole life was a smarp vigil ance not to slip off—to contest for mere living was the great conflict. Next above the lower class, the miser able multitude but diminished in numbers, was the middle class, to whom the comforts had been multiply and whose ap belien doubtless was to work my ward from their intermediate state to the rack of the perior class. The superior classes were then what the have alveys been, where they are without the restra spire of the Gos, el, avaricious of wealth and of the spint of the Gos,cl, avaricious of wealth and power, and unscropmous in the means by which they seem ed them, is flish, vain, superchious, concented and haughty. Christ stood in the metat of such men. They listered to his sermons, and what did the scholars, the religious and the governing classes think of them. They thought Christ was an ignoble prophetiman who would have some influence with the mass, because the mass were too ignorant to discern the real ment, and the great upper class pronounced upon Ctrist the judgment of excusion. They put in under the ban of hishion; placed the badge of infariority upon him; and it is in the minst of exhibitions of just such feelings of curiosity running into contempt—of intel-lectual cenceit changing by discussion into disgust and hatred, that our text fads out. It is but a line, and it baticd, that our text fails out. It is but a line, and it does not seem to have been put there purposely. It is like an accidental insertion of a word into a scatence which is the key to its being understood. It indicates that Christ was uncongeniat to the upper classes; but it is said that the common people heard him gledly. The great common mass yearzed for Corist; waite all that was personal and special—all that which set one class of near above another in a selfish and exclusive state, was repealed from Christ. The top of society was never drawn toward him. His bearing, his spirit, his sympathy, his teachings repealed aristocratic mea, and sympathy, his teachings repelled aristocratic mas, and drew toward him the democratic masses. With most exquisite naiveré the Aportie describes the things which took place in his own day. "For ye see your calling "brethen, how that not many wise men after the confour of the wise; and God bath chosen the west to enjour of the wrie; and trod hatt chosen the weak it things of the world, and things which are mighty. And bare things of the world, and things which are cespased, hath God chosen, yea, and things which are not (vicibly not) to ring to neught things that are." The hamble, the million more, is thus, as it were, at length to sope out the ignorally and the pride of the arrog of few, and he jung d that these influences, which were can are to all, with or without reducated, were tran-scencearly present than the few things which and been everyed by the equation of the lew. It was not acciwhich led the common people to hear gladly the or. It was the proper effect of the Divine exase was to the common people that Christ came cant to come. It was not to men in class to men without class or distinction. in masses that Since our free government has formed and ex there are lessons of inclustron, both in warning and in thanksgiving in the study of things in our na we respecting these very elements of common wealth. The word itself has become ennobled. Is was once vulgar. But instead of being a term to express velgarity and unworth, it has now come to signify eniment excellence. It has risen to aclass of power words, so that we no longer say, as they used to when they would have ideas evoked of majerty and greatness—we no longer say hingdom; when we speak of government and all that is subtime in it, we say the commonwealth, or we ought to say so. The people are more with us than were ever princes with them. We say the whole at last is admitted to be more than any part. In other times it was not so. Things took repute and horor as they were exclusive. The power of one superme man—as more glorious than the united power of a million of men. With us, there is more subtantly in the loca of the inherent power remaining in the bands of ten millions of men than there was in the oriental notion of Solomon holding in his hand the power of ten millions.

I propose to consider, as far as time will permit me,

I propose to consider, as far as time will permit me. I propose to consider, as far as time will permit me, the true idea of a common wealth from its religious base—the contrast between the kingdom and the common wealth—the state of public ideas upon this subject among us, and the influences which are at war with religious truth. The truth of the common wealth or common wealth is inspired of Christianity. The true rotion of the Christian commonwealth does not signify a common property as invalidating man's right to individual ownership in property. We do not believe that civilization can be promoted except by means of individual property interests, and any attempt to improve access by attacking this distinction and having common property would have the effect to sack it. The lew of the individuals is as ir in gas the law of commonwealth inoity a literal equality among men. Man cannot make or change natural laws. Our legislation must always be a note in expretation and recognition of God's original legislation. It has been said in high places that it would be tilly to recnact a law of nature, it is the only thing anybody can do. All our legislation is but thinging out what God had done and owning up to it, and acquing it. The common wealth admits of inferiorities and spring it. The common wealth admits of inferiorities and spring it. The common wealth admits of inferiorities and supprierities, of high and lov, of weak and strong, of wise and simple, of gradation is but thoring out what God had done and owning up to it, and acquing it. The common wealth admits of inferiorities and supprierities, of high and lov, of weak and strong, of wise and simple, of gradation is numerable and infinite in their differences and contrasts. The very element of power in a commonwealth is not in its conformity but in its dissimilaraties. In varieties and differences concorn is always obtained. It was not meant that man should fine his level. When rivors find their level they are swamps and so are commanities. They were never built to be level. It will not seek, either up or down, a m the true idea of a commonwealth from its religious. The contrast between the singdom and the com contents. And in this right of man to melf, to bring himself clear up to the line squated by God—this primordial fundamental right, men at and on a common ground. There is no dis-ction. If one man have a hundred talents and

another one, they will differ in the amount of possible being, but they all will be slike in the right to develop that which God gave them; and the man who has one talent stands precisely on the same ground of divinely appointed right as the man who has one handred. Not law, no custom, no opin on or prejudice has the right to say to one man, you may grow, and to another, you may no one man, you may grow in ten directions and not in twenty—to the strong, that you may grow stretger, and to the weak, you may never become strong. Launched upon the ocean of life like an inou merable facet of ships, each man may gared what sails God has given him, whether he be planned sloop, by, back, slop, or man of war; sind no Commodors or Adminal may signal what canvas he may carry, or what veyage be may take. Life is common to all. The earth is common to all; and growth and improvement he open to all. It, then, a man be nade high by that which is in him lawfully used, he is just as much a democrat as another who is low. There is a vulgar impression that the words democracy, democrat, and democratic mean fixed at the bottom. By no maneer of neans. A man may be at the to-most spire of the pintacele of God's grace, and be a democrat as much as it he were under the stone and amid the dirt at the door; far dirt and democracy have nathing in common necessarily, wherever it may be now. The cagle does not overshadow the dove because he files higher. The deve does no violence to the sparrow by his swifter flight. His wings are stronger. All these natures are cor cordent; and so am ng men—Democracy consists in a man being just what he is in himself, and being nothing by pretension. It is being wise if you are were, and not being in high places when you have to in a man being just what he is in himself, and being nothing by pretension. It is being wise if you are were, and not being in high places when you have to be belstered up artificially to keep there. Democracy means that members are monkers wherever they are, that men are men, and that strength is strongth wherever it is, top, midele or bottom. It is the reality of things; the answering of man to that which God marked out for him. An wealth, all power, all influence, and all respectabilities that are not of man's own relif and nature, are anistocrafic in whose hands they ence, and ad respectabilities that sign at of man's own relif and nature, are austocratic in whose hands they may be; and where man has power, place, enamence, and strength in his own right, because God meant him to have it, place him where you please and sail he is a 1-emorra. Every man has a right to attain his own propersphere. His capacity is both guide and charter to that sphere. I we may not place aim in his sphere, we shall not forbid bim from attaining it. If I am here attained an action not faither and inwards an action not spice to the property of the place and inwards an action not spice to the property of the place and inwards an action not spice to the place and inwards an action not spice to the place and inwards an action not spice to the place and inwards an action not spice to the place and inwards an action not spice to the place and inwards an action not spice to the place and inwards an action not spice to the place and inwards an action not place the place and born cutwore is a peasant and inwardy an artist, is man nay bind ne to the plow; for I have received is my enpachy God's commission for doing tigher an better things than that. It is the right of men in comthem sil, and carries with it to save, e and civilized, to cown and be or and refined and cautared, to make and slave, privilege and perognitive conferred by the Almi, hit; erdno law is to trip him in the race, no arto him with his master—common to him with the governer, the president, the king and the emperor—a right commen to all nen, of being whatever God wrate in the charter of his nature when He created him. It is help men to themselves and not to restrict and reduce then power. Justice is not meant to keep down the year ings of these who tan would grow up. Just co-ought t nourish and stimulate a disposition to p seems all that God intended should be theirs, and should all that God method abound he theirs, and should never prevent their growth. Laws, institutions, and civil usages, were not intended for the benefit of classes; they are not for the strong, for the wealthy—they are the alments of universal boundy for all men. Governments thould take pattern from Gor in the soministration of nature. Another element of come on west, implied of Christianty, is found in that the advantagement in which we remain selection and arly ours. The element of self-e-term in the human soel is that which gives personality and dignity to each man. It is the instruct of being one's own reff. It is the basis of personal identity, and therefore around is clusters there influences which tend to make men their cirsters there inflaences which tend to make men their own; and from it proceed those i fluences which tend to make men seek their own power and their own special dignity. But at a little distance out, his element becomes the spirit of a lithness. It is then the root of ambition, the manuspring of extintioness. Society is full of coston's and undencies which spring from perverted self-estreem. Under these influences men sympathics more with thome was than they do with others. They are proud of their name, of their place, of their power, of their class, of their harriage. It is as if the spirit of self among children so far predominated in each brotzer and sister that they for got the ties of brotherhood and sisterhood, and said predominated in each broth crand siste, that they for got the ties of broth rhood and risterhood, and suf-lad extipated family 1 ve; and it is the same in the great fimity and brots chood of mankind. Men-under influence of this feeling come to live in is-lation, and become exclusive. Then it is that they are ground of family, and hold all without their circle less than they, simply because they are not of their circle. They glory in their rack, they are jealous of their guarded privileges, and the essence of their joy is that they have and others have not. Men in this wise thick they go up as they stand alone. They speak of gaining power and emisence by the

Testament institutions than the world has ever before seen. And I account it not a little singular that when Jefferson, who was known to be an unbeliever in the truth of Christiansty in the man, when he, with others, was melding and giving shape to our institutions, that he, it the hands of God, should have been the architect of the temple which more truly expresses the spirit of Christianity than any institutions in the world. Let us look at these elements. Fir t, the common citizandin—that is to say, chizenship which has no orden, no degrees no rank, except such as mea make among themselves. Abroad they have kings, noble, intermedate causes, and the laboring classes. These are not the clarges in which the people have arranged themselves, but they exist by law. The tenure of property the condition of social intercourse, all these things have been usined together so as to split society try, and make some high because they happened to be teen in a certain classification, and some low because they happened to be born below—not leaving men to classify themselves, but organizing things beforehand. In our land, men have classified themselves, we have eristocrate been but God made them, and there never will be the time when mightiness of a ul will not overshadow lettleness of soul. If a ristocratic pages that which is higher and smorter to others. I men to classify themselves, but organizing things beforehand. In our land, men have classified themselves, we have existocrats here, but Goa made them; and there never will be the time when mightiness of a will the overshadow bittleness of soul. If a sixteration nears that which is higher and superior to others, I say God's angels are arrotocrats. It was designed that some should be high, some intermediate and some low, as some trees are forty, some a humored, and some, the menmoth pines, the chandred feet in hight. But however high their tops may reach, their roots rest in the same soil. In our country, there is a common citizenship. It pennits every man to grow and to version as much as he pleases, but every man stands on one common fundation. I have just as much right to be President as any other man. There is do difference about that right. It is just as much the poor man's as the rich, the blacksmith's, the carpenter's, and the richer in the closter, as anybody class. All stand on the common ground of citizenship. There are no special and peculiar distits guaranteed or permitted by society—none except those God has given. Every nan in this country has not only the right to be every other man, but there is nothing in Government, nothing in the town, the country, the State, or the federated States, that is not open to the patition of every single one of the inhabitants of the whole land. Next, I desire to call your attention to the fact that while in other lands there are special privileges for the few, in our land brugs all man back to a common starting point. The father, by the gf's of God in him, may sho it far aheard of cotemorary eminent men in the State, and the son three, the rhood for the mart, a school for classes, hu it is a common school—a school that makes every body common together. It knows no distinction—who the bey is, or from whom descended. The poor mais boy, with genius, waiks above the rich man's dunce. The heat an ong our cotreeable institutions is the ballot-box, it desce from ten to tw

political Bible so to speak, and are one political standard of thodexy; and as long as we have a religion, a Bible, a Democratic Government, common schools, a bellot-bex, charters, bill of rights, &c., I think we may, without fear, let rhetoricians occlare that the doctrine of human rights is but glittering and sounding generalities. Glitter and sound he may call it, because it glitters with light that is seen over the whole continent hears and knows it. Now of the condicts that are poing on in our country. It is a necessity for man to be in ponflect ifor growth is conflict. There is no improvement without excitement, and it grows out of conflict. You and I are bound life long, if we are in a tate of growth, to be in the midst of excitement and conflicts. Let us not be sharmed when we see influconflicts. Let us not be alarmed when we recluding one es throughout the nation which seem to be subvertible. its things, so long as we have organic powers, so lor as we stend in the original divine idea expressed in man the Cristian idea that is registered in the Bible - so lon as we bear God's shought in nature and Christianity and have institutions framed to express that truth Should we not be the veriest cowards ever seen if we gave up our taith in this victory, and vail our faces gave up our faith in this victory, and wait our faces as debelevethat a sneaking plantation tyranny was to overcome all that which ages have accomilished? No, I glery and rejoice that God when about to throw the eveil down, litts him very high so that on his way through the air toward hell every man will see him fall. I never felt more occasion for thenksgiving than I feel this day, for I feel that the institutions of Laberty stand on a solid foundary. tion; and though the desert sands may drift about our doorways and cover them up, yet there will come men who will seek that threshold and those places which were once consecrated to the service of Liberty, and will bring them out. There is a certainty that these divine ideas shall be wroughtout here and . The time. I trust, will come when there shall be no note crowned heads, no more revolutions, oppres-sions, and tyrannies, but when all the world over their sio, s, and tyrannies, but when as the shall be a common people in a commonwealth, with coh mon joy, common love, common place, common life, a common God and a common Heaven.

THE USURPATION IN KANSAS, AND THE PLEA OF GRAHITUDE AND GOD AGAINST IT.

SERMON BY THE ERV. DR. CHEEVER The Rev. Dr. Cheever preached a discourse on the above-named subject yesterday, at 11 o clock a. m., at the Church of the Paritans, Union square. He sebeted for his text.

Psulm al, 0: "If the foundations be destroyed, what can the tights our do?"

and then spoke substantially as follows:

and then spoke substantially as follows:

The return of this annual festival, set first as a national observance by our Pilgrim Fathers, has brought with it ten thousand new proofs of God's compassionate forbearance and love. In the excellent Ta inksgiving Proclamation by the Governor of this State, we are called upon to implore Almighty God to make us worthy of his bountes, and to protect and preserve there institutions which enable man to glorify his Maker, and to do his will upon earth. It is these very is suntions to wheel the Prolimist refers, when he says, if the formulations be destroyed what can the righteens. is stantons to which the Prolimist refers, when he says, "If the 6 undations be destroyed, what can the righteens do 1! We will consider, First, what are the foundations for the true life and greath as of a nation. Second, the enormity of the crime of subverting them. Turd, the example of such crime in the usurpation in Kansas, saretions dandenforced by our own Executive. Fourth, what is to be the end, if this crime is accepted and sustained: Fifth, what is our duty, and what are the means in our power to resist such usurpation, and succour and protect the sufficers under it.

The foundations here referred to are righteens laws.

The foundations here referred to are righteous law-The foundations here referred to are righteous law, and a who and good Government administered under them, according to God's Word. A nation thus governed and grounded, is prepared to raise up other nations. "Thou shout raise up the foundations of many "generations," is God's promise in such a case, "tr" then hose the bands of whetedness, and undo the "heavy bordens, and let the oppressed go free, and "break every yoke; and is thou take away from the "nidst of thee the yoke, and is thou daw out thy soul "to the hungry, and satisfy the afflicted soul." There are other similar ifs, and the reward of these conditions is the favor of God forever. Such are some of the s it e favor of God forever. Such are some of

founcitions of nettional pre-perity, usefulness and hap-piness, as laid cown in time's Word.

Now, by what power of concealing and and of blindness is it, by what spoid of framblal magic, that our eyes are closed upon the meaning and application of such passeges? By what strategem of Satan, what self-com-placest ignerance and insersibility, what potent and coluntary oclasion that we can read such scriptures, and not apply them to ourselves? Was God's ludigqualified by la stude and longitude, by and reces? Is not American Sis sery a

beginnings of our existence as a people be called us by lits Word, and laid the foundation of our greatness in that fear of the Lord which is the beginning of wisdom. The very first political compact entered into, before our Filgrin. Fathers set foot upon their promised land, was a can pact on the principles of seternal righteousness. If one was no element of setishness or oppression admitted into nor anythingout of which aught but true treedem could grow. And as their infant society grow on it grew upon the boundations and by the principles and statutes were first revealed from heaven, and rest the foundations of its greatness and groy upon them. Thus was the case in all things, north the oreactin element of slavery, which is the squand substance of all villations, and the chimat of all injustice and oppression, was sumited and sanctioned, and took its piace upon the threthe of law. From that time to this, it has teen, steadily, an and mischief, confusion and wickedness, and nothing else constantly; and from that time to this, while the sin and the mischest of face growing greater and more polyaois, and the than dars of God's word have sounded londer and lou ler against us, the kinguity have nevertheless can more and more late our whole system of jurisprudence, more and more aftered and continued by law, and from administration has become more and more tent misching continued on the principles as member from at n to administration has become more and more e ruing chiment of our policy as a people. From ing b-rely tolerated, it was gained victory after vice

b impherely tolerated, it has gamed victory after victry, and from a cloud no bigger than a man's hand it has roiled up, till the heavese are black with it, and in the atters to sweep the whole land as with a werl-wind. It claims to itself a sovereign and papal dispersing and subverting authority, to remove ancient tannomals, to break established and excred compacts, and to pullify or sweep away the fundamental principles and laws of a free government, and set the enters of a slave by iding origantly in their stead.

The soverner of our own State only upon us this day to thank find "that the great privilege of the American chiran, the unframeded expression of opinion," the defense of trath and justice, and the demunisation "I ferror site oppression, is still ours." This is, indeed, a subject of a devoid gratitude; and we ought not only to mark God for the privilege, but to use it Over a large portion of our country the freeds in no enter exists. Truth and justice are railen in the streets, sho the free expression of opinion is prevented by a on the free expression of opition is prevented by a rean of terror, and oppression is baptised into the church, and no man is permitted to denounce it. And now long this liberty would be our privilege, if we kept silence, no man knows; but an end soon comes to rivilege when men refuse it as a duty; and when they rivings when men refuse it as a duty; and when they etue it as a duty in behalf of others, they speedily one it for themselves. "If thou forbear to deliver them that are grawn unto death, and those that are ready to be slain; if thou sayest, Behold we know it not;—doth not be that pondereth the heart o naider it, and he that keepeth thy soul, doth not he know it? and aball not be render to every man according to his works?"

"it! and shall not be render to every man according to his works!"

Our own mercies this day call upon us to consider the dreadul naurpation now being enteresd in Kanase, and the wants of those who are suffering under it, and to do in their behalf, now, henceforth, and unit they be released from this despotism and personition, all that lies in our power. It is a case, not of personal suffering merely, but of righteous law, wounded and destroyed, of the Constitution despised and vielsted, of conscience changed, of Preedom trampled beneath Slavery, of the foundations provided in God's Word broken up, and of a fountain of sin and de ath ret flowing, that, if it be not stopped, must prove the nation's ruin.

But here we are met with objections. It is not a suitable subject, some say, for the pulpit and for Thealt-giving. Are we our brother's keeper? Is there also place sacred from these political harangues! How long will you not let us alone till we swallow down our spit le? Let there be, for one day, at least, a truce with party appenties and political animosities, and let us praise Ged tog ther.

It is the very thing for which we are assembled, and

to praise him in the right way, not the value obtations is our hand at his altar, and oppressed bond-slaves in the other to sacrifice at the attar of our own interests. We put far away all considerations of party, and all mention of politics, and look only at what is duty in the sight of G. And in the light of His Word, suppose now that you could realize, by some strange dramatic presentation, the secret pleas and excuses for our own unwillingness to consider our duty at such a time, to take an active, earnest part in behalf of the oppressed against their oppressors—suppose that when to take an active, earnest part in behalf of the oppressed against their oppressors—suppose that when
the Judge "our nature wearing" makes its inquisition,
not in regard to the Thanksgiving services you atter ded, or the Thanksgiving festivals you celebrated,
or the anthems you sided in singing, but the works of
charity and love in behalf of the persecuted, the distressed, the poor, the enslaved, the imprisoned, and
support you have to be a support of the continuation,
and ye clothed me not, sick and in prison, and ye
vitted me not—support you should say in answer to
the question why this was never done in regard to so
great an injustice and injury as are committed a dendoned now in Kansas, Behold, we knew it not: we
saw indeed the accounts in the newspapers, but we
thought it very likely they were all made up for the
election; and, beside, Kansas was a great way off, and
it was a political oppression so mixed up with the ques-

it was a polit cal oppression so mixed up with the ques-tion of Slavery, that it excited great prejudice and opposition to attempt to do anything.

But did the ministers of God's Word never speak regainst such appression, and endeavor to excite your abhorrence of it and your sympathy in behalf of the

indeed, that would never have done; it would have been very in proper to introduce such themes on the Lord's day and in the pulpit; it would have been pothe Lord's day and in the pulpit; it would have been political preaching, and there was a great rage against toat. It was never permitted to speak of the oppressed, or of relieving their wants, or breaking their yokes, on the Sabbath, but only to preach Christ and him crucified.

Will, were there not other days in which this might have been done with propriety, and without rousing people's prejudices and wrath; thanksgiving days, for example; did you not have thanksgiving days enearth when it was a special duty to sympathize with the oppressed and imprisoned.

Oh, yes; but on Thanksgiving day people were unwilling to have their minds disturbed by anything that reused up angry feelings, anything exciting the mind against oppression or potitical wickedness. They complained that it spoiled their Trank-giving dinacres, and that they came to church to bear something that would

that they come to church to be as something that would make them feel comfor able and joyfal, something about their own merries, to a saken their grattude, and read them home praising God; and it was entirely out of I lace and out of time with a Thanksgiving feetiout of thee and out of time wins thanksgiving keep val to have the case of the persented or the distressed or the enslaved thrust upon them, especially of these opposed by our own law and Government, and who lad no help read to one to speak for them. There were always some persons in the audience who considered has with such governmental opposition we had nothing at all to so, and it made them red but to have the subject an to so, and it made them here had but acceed the surface the surface to the dupon at all on Hanksgiving days; and therefore, for the sake of good-feeding, it was always, by corsent, avoiced. But in your peaser meetings was it lever made a subject? Did you never hear of the oppressed, the crisiaved, the persecuted, in Kansas or easily the feed of the persecuted. It kansas or easily the feed of the persecuted in the process in the persecuted of the persecuted in the persecute e sewhere, there? Ah, we did indeed, sometimes, indies and the South Sea Launds, and other places in distant heathen regions, where the missionary work was going on, but not in our own country, for the was too near home, and too political. It was easy are popular to preach about idolarry and persecutin and oustress among the heathen, and to speak about raising the people to Freedom and breaking their chairs, and we amo:

chairs; and we rung Go to many a trepic isle, In the bosom of the deep. Where the skies forever stude, And the oppressed for ever weep.

This was proper for the Sabbath, and proper for Thanks-giving, but to talk about Kansas and Slavery, and the oppressed in our own land, only roused up opp sitton and wrath, and spoiled many good persons of their teasts both at church and in their own tambes, so that very plainly it was not wise, not expedient; and so between all parties, there was no place left to plead for the dumb and the emslaved, and we did not believe

the dumb and the emslaved, and we did not believe anything about them.

Now if any think this is a carleature, there are those who radly aid solemnly know that it is not. And, at all events, we all know that the very best offering of gratituce to God, and the proof of a truly grateful heart, is to sympathize with those who are deprived of the great blessings which we ourselves enjoy. We six at our cheerful filesides to-day, but how many a family in our own land, in that portion of it to which I wish to turn your attention, and for which I would awaken your fervent sympathy, and sgainst the oppress ors of which I would excite your intensect righteous indignation lead such indignation need not interfere with any non (and such indignation need not interfere with azy nan's digesticn or grateful joy before God). I say, we at in our huppy homes, and attend our beautiful chorches, but how many families, accustomed to the sit in our happy homes, and arena strong the churches, but how many families, accustomed to the same blessings in New-kog and and their native homes, and who have gone from those conforts to that far off region, to carry the privileges of Friedem and of picty there, are this day deprived of all these blessings, just because they do prever Friedem and hate Slavery! Now, as we go to cur well-stread fearts this day, or sing our songs of praise to died for our accustomed mercies—so accust need that we almost lose all sense of them, and require our whole Thanksgiving to be spect in commerciang them, in order to recover the beginning of an estimation of our treasures—as we partake this day of these bounties, let us complain, it we dare, to our final and Father that the claims of his oppressed and destinue children were be ught before and made the theme of our Thanksgiving sermon and that our grateful feelings were disturbed and happy wership prevented by such themes.

Oh 10, my brethren, this is not the way to manifest our ration, and our Reavenly Father assures us that the only sore way to increase our gratefully and prove it to be get uine is the sympathetic consideration and aid of there who are oppressed, and maked, and hungry. We should hasten to embrace a suitable occasion; and when a great meral effect, likewise, is to be produced by the expression of our sympathy and of our indignation against such oppression, we cannot out feel that to neglect it for the sake of being comforcable and can placent in our review of our own mercies, would be to jo n in the cry and in the practice of some of old on rimilar occasions—Pr. phesy not unto us right things; prephesy smooth things! We have the cry of treusands of destinate, starving, cruelly harassed and injured men, women and children bythe to us this day—a cry not to be mistaken, not to be denied, and we cannot refuse to give beed to it.

We will therefore consider freely the enormous crime

day—a cry not to be mistaken, not to be denied, and we cannot refuse to give beed to it.

We will therefore consider freely the enormous crime of riphtering the fundamental elements and principles of riphteries lew and government in a country, and the enthraining of Slavery and Oppression in the place of Freedom and Justice. The choice and obedience of which there is the building reservaing of poison for Freedom and Jestice. The choice and obedience of wicked laws is like building reservoirs of poison for men's daily dink. For even as the water of the Cro-ton Aquestic, gathered in colored cisterne, pusses by treen pipes into every dwelling, and into all the do-mestic uses of this essential element of life, so that, if poison be mingled in it, it runs through the ic-blood of poison be mingled in it, it runs through their e-blood of every creature, just so it is with the fountains of in-struction and morelity in law. The statutes are for the most part out of view; many of them have never even been read by rome of the lawyers, much less by the common people; and the law-books are as truly hidcommon pecule; and the law-books are as truly hidden as the iron pipes under ground: yet do they onevery the infe-blood of society; they are as its vents and asteries; and whatever there is of wrong principle, wrong teaching, unrighteous injunction—whatever of in notality in any way, goes to the heart of society, and is diffused through the whole circulation. On this account the misch et and misery wrought by durighter us laws, by inquity fashioned into law, and not only set as mens example, but forced upon them as their duty, a inconceivable and immeasurable. The book things pervented became the worst. The archangel rulied was he so much the more extreme and deep rate in things perverted become the worst. The archangel ruin co was he so much the more extreme and deep ratioit e boundess, all-devouring malignity and depth of his
ceptavite, by how much be had be n availed and giomore in heaven as the Son of the Moraing, the lightheaming star, foremost in adoring ranks of worship and
prince. And when evil principles are set upon the
brone, it is as if the very court and unajesty and supreme deminion of hell itself were set upon the earth,
and as if He were there in person as uncaraste law,
who dared to say. Evil, be thou my Good! And in proportion to the evil of unrighteous law, which is illimitable and untathomable, is the guilt of its ensetment
and enforcement. Here Dr. Cheever went into a development of God's

Here Dr. Cheever went into a devolupment of God's wasth against the Jown for just the same wiskedness, and a de non straint of the precise similarity between their perversions and transgressions and ours; our injunties, under the greate light of the New Dispensation, being almost a fee simile of those for which they were destroyed under the Old. We have taken procedures that by the statutes of the Old Testament were reproduced of God, and have enthroned them under the light of the New as elements of a pretended right-counters! The oppression of the stranger and the needy, stamped as disholical in the Old Testament, and forested on pain of God's terrible anger, we have esferded on pain of God's terrible anger, we have established and nationalized under the Now as the latest and most improved missionary method of Chris-

The subversion of a just Constitution, and the en-The subversion of a just Constitution, and the enthrument of the principles and laws of injustice and oppress co, is the greatest possible crime against the heart and life of a people. Such wickedness and its consequences cannot be thought upon without shuddering. A surpation such as this is the last blow, ordinarily, by which a nation dies. It is a crime, the possibility of which must be prepared for by ages of corruption and decay. And yet we have it in full eweep and arrength among us. It is a surpation by the irruption of ruffians from a separate fixet, violently seeining the sacred, severalgn, inviolable privilege and

right of the free citizen, and wresting it from him, and appointing his rulers, and enacing the form of government for him, and the laws over him, is his stead. It was a usurpation that instandy reduced the people of Kalers to subjection as by foreign conquest; and the refusal to swear alleriance to it, and obey it, in the particular article especially of maintaining Slavery as the sup-time law, put every man in peril of his life, and at this day makes every man's existence subject to crucities and oppressions against which there is no

Now, our own Government, instead of taking under their protection the people thus invaded, spatied, and by the grossest oppression and usurpation of franded of the rights guaranteed to every man by the Constitution, have taken the usurpation itself under protection, and are employed in upholding and enforcing it. It is just as if an a my of invaders from Fracee had crossed the Channel to England, and taking pos-cession of the southern provinces, had formed a new constitution for the people, compelling them into allegiance to the Frach monerchy on pain of death; and as if the English Government, instead of repelling this tavasion or punishing its leaders or protecting the people against it, had sent 'heir own troops to er force the new coastitution and laws, and to arrest and throw into prison any persens that dealed their validity, and to sustain the judge appointed by the invasion of by the government to support the invasion in executing upon them there laws.

there laws.

All the citizens suspected or known to be opposed 'o
this unrpation are subjected to injuries, insul's, robbries, assaults and cruelties of every kind; nor is there bries, assaults and cruelties of every kind; nor is there any speal from them or protection against them for the laws, judges and juries are all their enemies. No munican be a juror in any case where the great principle of the usurpation, the right of slavery, is involved, who is opposed to it; and every judge and every candidate for any flice whatever is required to swear "upon the Hely Evangelists of Almighty God" to sustain the organizing act of the Territory and the provisions of the Fugitive Slave Law—tests not only in the meelves oppositing act of the Territory and the provisions of the Fugitive Slave Law—tests not only in the meelves oppositive, but contrary to the Constitution of our country. The bringing into the Territory of any book or tract calculated to excite rebelion among slaves which any brok or tract containing one syllable against slavery would be construed as doing is punishable by death, and so is the assisting of any lave to escape. And to utter one word against the right to hold slaves is punishable by two years imprisonment and hard labor on the public roads, with a chain of six feet and an iron balt upon the a kl s.

Other laws were here read by Dr. Cheever, revealing

Other laws were here read by Dr. Cheever, revealing the diabolical nature of this usurpation, which nevertheless the United States Government are at this day maintaining at the point of the bayonet. Laws acknowledged and declared to be unconstitutional, sava, e, null and void, are yet supported by our Government, and enforced by our Executive, who sends this contract of the property of them. And the out his agents on purpose to enforce them. And the acts of free citizens in favor of Freedom and against this u upation are treated by our Government as trea-son against the United States! And not a single officer

son sgainst the United States! And not a single officer or agent of the Government, from the President downward, has yet been arrested or imposebed, or even questioned, for enforcing such outrages against our Constitution and our liberties!

Dr. Cheever then showed the investigation and demonstration of this treatment by the House of Representatives and quoted from its public, plain, undeated and undeniable proofs and conclusions. The object of the invasion and unurpation, and of its support by our Government, equally plain and undeniable, the perpetual establishment of Alayery over Free Territory, was also demonstrated; and it was declared that the monstrateds of this invanity, its colossal, shameless im-

ual establishment of Slavery over Free Territory, was also demonstrated; and it was declared that the monstroughtess of this inequity, its colossal, abameless impudence and openness, are so prodigious and defying, that it almost seems incredible. In considering what is to be the end, and what are some of the signs in regard to this wickedoess. Or. Cleever remarked on the nonatural insensibility and calimness of the nation under these outrages as being like that or a man under the operation of chloroform, whose limbs may be cut off, or his flesh fatally bruised, and yet be may not swake, either to the pain or the injury, till it be to late forever. He considered the 1st sai to lear the Word of God in regard to this iniquity as among the last and most fatal signs of incurable guilt and madness.

The iniquity is shielded, is constaled from expeare, and all mentation of it is abhorred in many pulpits; and they say that the discussion of it, and the demonstration of its wickedness by the Suiptures, even in the appointed place for the chining of the Scriptures, will give the Spair of God, and prevent revivals of religion, being contrary to the preaching of Christ and him crucified. They do in effect make Coris the minister of sin; and, in forbidding the manifestation of this wickedness, as God's Word condemns it, and in exciting men's prejudices and aversion against all reference to it, they keep the very courettes in the dark in wickedness, as God's Word condemns it, and in ex-citing men's prejudices and aversion against all refer erre to it, they keep the very couretes in the dark in regard to it, and thus prevent that repentance on ac-cunt of it, on the part of the people, which would forbid its extension, procuse God's fargiveness, and se-cuse us fir in the threatened roin. And thus are a lithe si, as collected and collated against us, and all the same grating marks of defended wickedness so de-scribed that no man can look at them and not tremble and be associated at the likeness, which made the Lord God sweep his ancient favored people to de-struction.

struction.

Now, every possible reason that demanded or made Now, every presible reason that demanded or made recessary theels vengeance against the people existing in our case, and our iniquity being the same as theirs, what pessible imagination can any man inculge that where us they perished, we shall escape; they in the farmace of Divine wrate, we walking at large in the area of our explant oppression, unrebuked, universited; they in the mite of the nations trodden under foot, begging for the privilege of selling old of tases, we on the throne claiming international sanction for we on the throne claiming international san tion for the breeding and trading of property in human flosh! How can my man but see who believes in a Gal, and reflects at all, or has examined the record, that every attribute of Jehovah is pledged against us! The glory of His name, the majesty and purry of His law, the truth of His predictions, the divine nature of His statutes, their wisdom and be evolence, requiring to be demenstrated against the blaspoemous libed of their being a cove and shield of the most execuble avarice and oppression, the vandication of the New Testanent, as well as the Old, and its religion of love, from such a burning odium as that of prace cally going against its ewn great law of doing to ethers as we would they should do to us, the violatesion of Christianity against infidelity and the rescuing of imprisoned so us made infidelity and the rescuing of imprisoned so us made infidelity and the rescuing of imprisoned so is a form of Christianity—all these things compel the descent of God's curse upon us, if we continue in this ain The disapp intrent in regard to the extensity of his knowledge smorg the heathen by our missionary instrumentaticy. printment in regard to the extension of his knowledge among the heathen by our missionary instrumentaticy, that whereas he had trained as as a missionary people, and prepared us to carry forth the example and the rews of his salvation, the opening of the prison doors, the breaking of bands, and the releasing of the cautives, we forbid all this, and render it impossible, by haptizing and receiving into the Christian Church a system of oppression and cride, the like of woich the world never saw, and by maintaining deliberate y that the missionary activity most sacred and successful is the reizing of men as staves in Africa, and condemning them and their posterity to perpetual slavery in American the m and their posterity to perpetual slavery in Amer-ica; these infinite perversions of picty, benevolence and truth, call for vengeance. The perversion of law, the establishment of a vest system of oppressive juria-prudence, the enthronoment of selfishness, the consoli-cation of usurpation, the proclamation of doctrines in the name of Christianity that would be a shame to heather ism itself; all there things, if we persist to soon wickedness, insure the fulfilment of God's corse upon us, with a seal of necessity and certainty far above that which made the destruction of the Jews inevitable.

made the destruction of the Jews inevitable. Their glory faded, and their race dispersed, The last of nations now, though once the dirst, They ware and teach the proudest, would they learn, Keep whoodom, or meet vergeance in your turu! If we escaped not, it Heaven spared not us, If where they are the statement of the statement

Feeled, scattered and exterminated thus, if vice received her retribution due.

When we were visited, what hope for you?

The fruth is, we are lost inevitably and irrecoverably, if the Government can be perrverted to tre protecting and sustaining of ruch a usurpation, and the people have not enough it virticus energy and treedom to throw it off. We are I ke a steamer that has run upon a rock and oroken a hole in her bows under the we'er line, but, nevertheless, by the stringth of her frame and the power of her engine, has bearen over the reef, and is still plowing her way through the surges. If her engines hold out and work well, and her pumps are big enough and well provided, so that the power of her engine applied to them can throw off the water as fast as it enters, are may plow on, and reach the harbor in safety. But if the pumps be not set in motion, or the engine retrues to connect with them, or if once the water rises and gains see as to put out the fires, then all hope is gone, and the vessel must go to the bottom. And just so, such an atrocicus inroad of ruffisnism, and such a temperary neurpation estublished by it, in one of our bitates or Territories would be nothing fatal or irremediable, if the great engine of government worked will, worked against the leak, to throw off the mischief. And this depends upon the people's fire of freedom. If the spirit of oppression and Slavery has gained such ground, has riven so high as to put out those fires, then there is no hope, but the nation must period. The heart of our people must be strong enough to govern it for freedom and justice, and honest enough to compel it into henesty, or we go to the bott m, in spite of the best machinery ever invented for the people's iberties, and the best engines ever put on board the ship of State. God will not sustain a people, or permit them to live by oppression. Because ye trust in oppression, and stay yennelves thereon, therefore this inquity shall be year ruin. It shall be as when the whole broad-pide of a building, the

the beams are keyed and mortised, beginning breach, breaks down with an oversheld suddenly at an instant. The very case is p or lay it to heart. I. Was ever such manness knows. If we had been called out by name in the Ward God there could not be a closs r, more independent of the received to our own circumstant of the procedure to our own circumstant of what purpose has God recorded these thin but for a guide to all after nations for all time! Beone such precydent is enough, and it is as plain as sun; and one nation having been recorded a reaction of the word taking oppression as its policy, and being for the very wickeeness overthrown and clean swept from a istence; if another nation take up the same policy, and the punity? How can it do this at all, with the Word of God wide open before it? The Word of God is all exchols in all our churches, in all our houses and it very many hearts; and those pages so filled with the derings and ightnings against there very sins, which are our chosen sins; and blazing with the great awful precedure of the most 170 erous and best instrumed and appointed nation of all past time, wrecked on the very reet on which we are rushing; that nations dicted of God, condemnad sentenced, destroyed, at the ground of the very identical inequity which we amaintaining; and we adding to such meintenance to daring and ble aphenous a saturption of its being a providential right onsine se chosen and sauctioned God, and no sin at all in his sight! Could there such presumptneous are destroned in the came to the presumptneous are destroned to the appropriate mind, and to be lieve a lie and perial in because they held the truth itself in norightoomers and while knowing that such things had been jeted of God as worthy of death not only did the rame, and while knowing that such things had been jeted of God as worthy of death not only did the rame, and read those pages, and refuse to turn the girl in his error in the sum of the word of God as worthy of death not only did the rame, and read those pages, and refuse to turn the girl in the came to the page of the course of sectory and to one of win one of since and meantly inter

constitutions, inwoven with domestic usages and me-cantile interests, a or having such a standing in the churches, that it cannot be rebuised without diages to the peace of society and to ones own persual quiet, can or, popularity and usefulness? How can they think that God will accept the effer to preach Carist and Him crucified, or the apelogy that that is their business, when the withholding of the light of Gof's Word and Christ's Gospet from this uniquity justem-cified Cirit aftesh, and puts Him and the Gospel to an open shame enough the indicas? And how can the Christians in our churches think to evade their responsibility, and avoid the energy of will-

op n she me emong the mations?

And how can the Ch istants in our churches think to evade their responsibility, and avoid the coarge of will-follothers and guilt, when, with those same poses in full view before them, and the fiery line of God's judgments at the upshile Old Testament, and the teator of God's properers, atmost as if they had been commissioned for no other purpose but to arraign nations for national sites they declare that they will not late to any preaching of the World of God on such subjects under the pretence of its being politics, preaching, and stigmetizing it as such, and enceavoring to hold up to the repression of the community as political presents these who do open the World of God on these subjects, and give loose to its thunderings and lichnings! This preammpthous torbidding and proscribing of God's Word, and turning away from it, is as if the voice of rebellion had been heard in heaven. Open not the book, nor loose the seals thereof, because of the distracting and terrible voices of the trumpets that are to follow: or as if the even angels, to woom were given the seven trumpets to sou d in their turn, he refused to sound, because of the barning mountains and the falling stars, and the barling mountains and the falling stars, and the barling mountains and the falling stars, and the barling and arthquake. It restrain the Word of God on these subjects, or to prevent its teachings, or to suppress and conceal its light, is just as if on a 10 ky, dangerous conet, you should break cown the lighthouses on the points of safe habors, and set them up where there is no harbor at all; just as if you should destroy the beacons meant to work. More allowed to so danger.

Now then, what can we do in this fearful crisis! What do our own abounding uncrees, in the multitude of which we are permitted with thankful hearts, to

lights on the places of danger.

Now then, what can we do in this fearful crisis? What do our own abounding merces, in the multitude of which we are permitted with thankful hearts, it present ourselves before God and join in his praises this day, both call upon us and enable us to do? We can humble ourselves before God. There is great power, as Daniel's history testifies, in such present also and enables. We can pread with Got in prayer, and confession. We can pread with Got in prayer, and God can reach both the hearts of the prope, and the hearts and consciences of our ruless. We can plead for them with God, we are equally bound to plead in their behild before hen, and to set ourselves in every place and shape of rigunent, influence, persuasion, fight and power against this great inquiry. The people on a naintain a perpetual war agiost it, the war of conscience and of God's Word, for these are the weapon by which, trusting in God, we shall prevail. No depart in can stand in the long run, against conscience, if there be even but a small body of truth's his-guard, to maintain at all hazard the conflict against conscience, and while we ourselves are in places of quiet, and while we ourselves are in places of quiet, and safety, we must encourage and support to se we estife, in this secred cause is full of danger and distores. While we are permitted to gather in happy fendy cit less are und our household it as, and at our text we tables, with the most plentiful supply from tio. chiles as und our household hies, and at our feet tables, with the most plentiful supply from the bounty for our many wants, and to be down at ag and skep recardly beneath the shelter of our qui abodes, protected alike from the parsions of men at the war of the elements, let us remember those, whave no such fires, nor hearths, nor nomes, nor prosaries of existence. Our aid can beach them and keep them first. They will not renorange them and keep them first. They will not renorange them and keep them first. They will not renorange them and keep them first. They will not renorange them and keep them first. They will not renorange martyr to the cause of Liberty in its purest most agreefish, most truly patriotic form. They are suffering, not for the refusal to wear the chains themselves, but for resolving not to fasten them upon others. They might be rulers if they would consent to keep slaves; it ey might be rulers if they would consent to keep slaves; it is, would turn oppressor by them. It is for freedom to be good, humane, benev dent, and to share with all others, without monopoly, the besings of our Free Constitution, that they are enduring such outrage and misery. It is for refusing to be accessory to the crime of treating their field whelings as property, and of extending the curse of human bisavery over a vast and fair domain consecrated to Liberty. The soldiers at Marachon never occupied a position so subtime at theirs and even our Revolutionally fathers and no such principle of existed patriotism, and were never defending the soil of their native land from any such scourge and curse.

They stand not against a tyranny over themselves-for by torning tyronts they would instantly be free-

They stand not against a tyrancy over themselvesfor by terming tyrants they would meantly be freebut against being c mpetied to play the tyrant over
others. Trey stand against the principle and ele assi
of Slavery for any of God's creatures any elements
are context to endure any misky themselves rather
than consent that such a spring of misery and sin should
be set at the heart of human society. There never as
a nobler, purer cause, nor ever a band of pariots of
where upport depended mightier, vaster, more important
results, both for time and eternity. The morals of as
empire, the interests of the Redeemer's kingdom,
the well-being of our whole country, the resening of our
government from the dominion of despection, the properity and happness of hundreds of millions is use,
and the salvation of multitudes in eternity, may depend
on the heric of their struggle. Let us do what we can
to support them, and what we can to compel an usjut
government to let loose its gripe upon them. A nobler
cause in ver demanded our contributions; a pairer, mor
religious cause never demanded our prayers, for the interests of religion, all men know, are immediately ad
intimately connected with it. Let us praise God for
the privilege of defending it, for the great menty
of being allowed to denounce the iniquities of opprasion spainst which it atands. Let us praise God that
we have his word to stand upon, that it etersal victory
is sure, and that the Lord God omnipotent reigneth.

SERMON BY THE REV. DR. RAPHALL Thank sgiving services were performed in the Synttogue of Bni Jesburue, Greene street, yesterday morning. After the usual preliminary exercises, the Rev. Dr. RAPHALL addressed his congregation in sub-

stance as follows: It is meet, on a day like this, set spart for public thanksgiving to Almighty God, that the Israelites should join with their Christian brethren in its observance. They offer praise and thanksgiving to the same God, and derive their religion from the same Bible that we do. The difference between us is a difference of spinion, and not of morals. One of their own writers, St. Paul, has described Judaism as a personial olive tree. From the trunk of that tree has a range a sapling which has overshadowed the parent ree. Still Judaism is the root which bears it, and must live forever; for its roots are planted on the rock of ages. The good deeds that Christianity teaches, our religion commands; the misdeeds which it condemns are prohibited by ours. When, on this day, therefore, they thank our God, we are ready to icin them, for it is good to give thanks unto God, to sing praises unto the Most High. And when we give thanks, it is not merely for the blessings of the year that is gone—not merely that our enterprise have flourished, that the fields have yielded of their ance. They offer praise and thanksgiving to the same